The
UNITARIAN MONTHLY

No. 185. (Vol. XVI—2.) FEB., 1919. ONE PENNY

God's Love our Ground of Hope.

THE objection that there is no hope for the sinner unless Christ be the infinite God, amazes us. Surely if we have a Father in heaven of infinite goodness and power, we need no other infinite person to save us. The common doctrine disparages and dishonours the only true God, our Father, as if without the help of a second and a third divinity, equal to Himself, He could not restore his frail creature man. We have not the courage of our brethren. With the Scriptures in our hands, with the solemn attestations which they contain to the divine Unity and to Christ's dependence, we dare not give to the God and Father of Jesus an equal or rival in the glory of originating our redemption, or of accomplishing it by underived and infinite power. Are we asked, as we sometimes are, what is our hope if Christ be not the Supreme God? We answer, it is the boundless and almighty goodness of his Father and our Father.

—W. E. CHANNING, D.D.

M.B.

Notes and News.

We call our readers' attention to the Essex Hall books noticed on the last page, and ask them to support the Unitarian Headquarters' Publications' department and enhance the value of our advertisement.

Rev. Lt. P. Godding, Unitarian minister, of Ballyclare, has been welcomed home to his pulpit after being in Germany from May 27th until the Armistice.

The closing service of the University Hall Congregation, London, was conducted by Dr. Estlin Carpenter, Dec. 28th.

"Transactions," of the Unitarian Historical Society, Part III. which completes Vol. I., Dec., 1918, is both interesting and valuable. Every earnest Unitarian should possess these issues as they come out. Any subscriber of 5s. to the Society gets them for the subscription. "The Deeds of Essex Chapel"; the account of "The Old Meeting House, Banbury (illustrated)"; the notice of "John Pounds of Portsmouth and his Workshop" and other contents, bring the readers into close touch with some of our memorable predecessors in the Faith.

The Unitarians of Hungary have addressed an appeal to the Unitarians of England and America against the proposed mutilation of Translyvania against Hungary in favour of Roumania.

The 25th Anniversary of the opening of Unity Church, Bolton, was celebrated Dec. 14th and 15th, and close upon £300 was contributed towards the fund for the building of a new church. Rev. E. Morgan and his people are congratulated.

Our Chester congregation lost four of its members by death from the "Flu" epidemic in November within a few days of each other.

Second Lieut. Geo. Lockwood, of Wakefield, who died a year ago from wounds, was awarded the M.C., and his father has received it, or is about to receive it.

Over 50 members have been added to the Aberdeen Church since last March, when Rev. Henry Dawtrey became minister.

237 men of Bank-street Chapel and School, Bury, joined the colours, 36 made the great sacrifice of life, 12 during 1918. The Roll of Honour, Dob-lane, Failsworth, contains 227 names, 80 connected with the Day School only; of 147 connected with Sunday School and congregation 10 have been killed in action, 1 of the Navy drowned, 3 died of sickness, 2 are missing, and 7 have been prisoners; our Mansfield Roll of Honour has 85 missing, and 18 who have laid down their lives; Mottram Roll of Honour, 42 names, 5 killed.

Rev. Irvine Lister, Warrington, has had the Order of the British Empire conferred upon him for distinguished services at home connected with the war.

To Men and Women on War Service.

Motto: FOR GOD AND HUMANITY.

DEAR FRIENDS,—Is it not an encouragement to you in your labours to know that by your efforts the unity of nations has been made possible? If you had not been able to check and restrain the invader, and the aggressor had been victorious, it would have meant the perpetuation of old jealousies and bitter antagonisms for a much longer period, possibly for generations to come. But now a new hope has come to birth, that a scheme may be devised that will abolish war, and bring all national and international interests into harmony. If this great hope is realised you will have the satisfaction that you have not fought and toiled and suffered in vain.

There is another hopeful sign that should make you feel that the struggle—your part in it,—has been worth while, and that is, the more widespread resolve that the hardships of the poor shall be remedied, and that the injustices of industrial and economic slavery shall be swept away. Will it not be a grand result of the great conflict, if all people, the weak as well as the strong, are secured more equality of opportunity to live,—to share the joys and blessings which life at its best can afford?

It is up to you when you come home to throw the weight of your personal influence for the promotion of justice to the neglected, the weak, the downtrodden, the lonely and aged ones; to break down the rivalry of classes, and to organise the community and society for the equal welfare of each and all.

This is what your religious Faith enjoins upon you. The Fatherhood of God is for all, and He acts through human agents to make His Fatherhood a felt reality, and it is His will that it should be made more real through you. The Brotherhood of Man is part of your religious faith and you naturally desire that it should be for all mankind, for all nations and for all the people of every nation. This Faith of yours that would make humanity one, if applied, is just what is needed to make wars impossible, and to unite the whole world in the bonds of friendliness and goodwill.

I am sure you must have found this Faith an inspiration to you in the terrible trials of war, and that it will be your great help in all service of goodwill when you settle down at home again. That God may be felt by you as your guard and guide is no doubt the constant prayer of all your friends. ED.

Religion First.

Hal Biddell was not a born Unitarian. His father was reared in Congregationalist Calvinism, and became a convert to Unitarianism when Hal was twelve years old.

A Free Christian Church had been established in Learcaster on Unitarian principles. Its minister was an enthusiastic propagandist and a good controversial champion of his faith. Hal's father was induced to go and hear him lecture against "Eternal Torment," and the lectures and the discussions thoroughly turned him into a Unitarian.

So Hal was taken away from his Congregationalist Sunday School and made a scholar with the Unitarians. He grew up without being afraid of God. That was a very great advantage. He learned to believe that he would be "saved" without a doubt, for he was sure that there was nothing that he or any one else could do to prevent it. If he became a great sinner—he knew that could not frustrate the purpose of God, but that the wretched consequences of his sins would convert him—like the other prodigal—to prefer the right way in due time, and so come into agreement and union with God.

As a young man he often said this. And once an orthodox friend tackled him upon it, and said: "No, no, Hal, that won't do. You cannot mean that the saint and the sinner are equally certain to get into Heaven."

"But that's just what I do mean," said Hal.

"But it would not be fair," declared the other.

"Why wouldn't it? Neither saint nor sinner would get to Heaven before he had earned the right. The only difference would be that the "saint," that is to say, he who became saint first, would win heaven so much earlier and more quickly than the other; but as soon as the sinner became a saint by turning thoroughly away from his selfish habits he would win heaven too."

"But suppose he died in his sins."

"Yes, what then? If his body dies he is not dead. His soul,—himself, is immortal and imperishable, and can never die. He continues to live, and he carries with him into the next life such moral character as he has acquired, with all its good or bad inclinations. And he begins in the new life where he left off in the old; as before, he has to learn from experience, from the results of his conduct. It is just as true beyond the grave as it is here that whatsoever a man soweth that shall he also reap. If he continues to sin he reaps the results of sin, and when he turns from his sin and does that which is right he begins to know what Heaven is, and not till then."

"Then all a man has got to do, is to do what is right, eh? If that is the case, why should he go to church or belong to a church There are many people who have no connection with churches of any kind, who do right. They are honest, kind; they do their duty faithfully in their daily work or business, are good fathers or mothers, and excellent neighbours. Judging from their actions they evidently think they can do without religion. It seems to me that your doctrine would do away with churches and religious organisations altogether."

"Nay; not so," replied Hal. "That's just where you make a mistake. Schools are necessary to impart knowledge, and churches are required to teach and to promote righteousness. When we are young it is considered that we must go to school to learn the rules of arithmetic because such rules are not picked up by accident; but it is even more important both when we are young and when we are old, that we should learn the Rules of Life, and Churches are the schools in which teachers are provided to declare them and to enjoin faithful adherence to them."

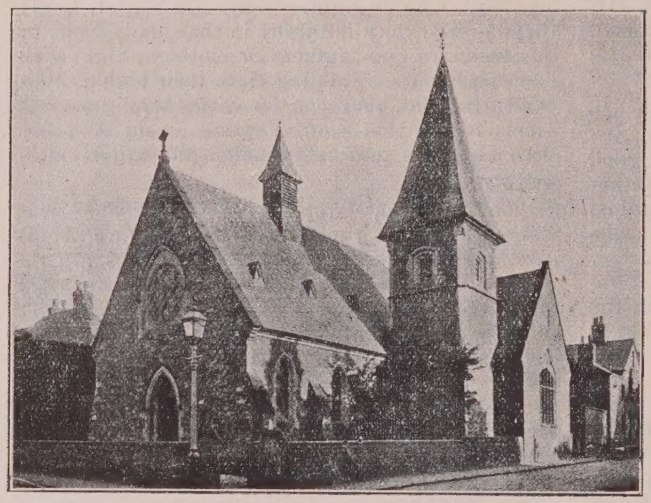
"But Religion is surely something more than righteousness, is it not?"

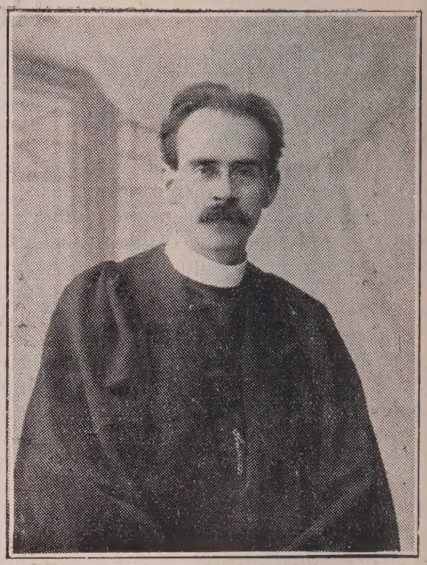
"I will answer you by putting another question: Can any Religion mean more than doing righteousness to God and man? You seek to do right to God and so you worship Him; you try to obey His will; you trust Him as your Friend and Helper; you look to Him as your Guide, the Inspirer of good in you, and so you pray to Him. You cannot do right to God unless you love and trust and depend upon Him; and you cannot do right to your fellow man unless you love him as yourself. If you think the matter out you will see that Righteousness and Religion are the same."

"Well, then, I suppose you would quote the words of Jesus in support of that view, as to loving God and thy neighbour?"

"Yes, it is the teaching of Jesus; did he not say, 'Seek ye first the kingdom of God and His righteousness?' So it is—Religion First. Not pleasure, selfish gain, worldly profit, material riches, land, houses, and gold—not any of these—first, but Religion before all other things, because that includes everything. If all seek Religion first, the workman will get right wages, the weak will not be starved and poor, the helpless will not go neglected, all will be secured equal opportunity to live the right kind of life. It is just because Religion is not put first, but so very often last of all, that churches are deserted, that there is a conflict of class interests, that there is war betwen the nations, and that ignorance, slavery, and suffering abound. Religion is the cure-all for every ill, for every social problem, and churches and preachers are needed to make that widely known."

Loughborough Unitarian Chapel.





THE history of the congregation worshipping in Victoria Street Unitarian Chapel, Loughborough, dates back to the origin of Nonconformity in 1662. Ejected ministers and dissenting laity met in private houses for divine worship. By the Declaration of Indulgence 1672, puritan ministers were licensed to preach. Up to 1742 various ministers—Revs. Oliver Bromskill, William Cross, Samuel Statham the Elder, Ferdinando Pole, and John Vaus—thus served the Nonconformists and kept them together, but at about that time the dissenters rallied round the Rev. Samuel Statham the younger, to build him a Meeting House, and on ground at the back of his house the first Chapel was built in 1743, for in 1744 it is described "as lately erected." This building was in use up to 1864, when the congregation left it for their present church in Victoria Street. It was then sold and devoted to other uses, but it still stands. Mr. Statham, who was grandson of the elder Statham, was minister up to 1760, and was succeeded by the Rev. Thomas Bruckshaw, and under him a sister congregation at Mountsorrel was united with Loughborough with one minister. The Rev. Abraham Broadley followed in 1770 to 1790. Next came Rev. Thomas Owen, who retired in 1816. Under him the Sunday School was started, though there is evidence that Sunday School work was carried on from 1787. In the renewal of the Chapel trust several of the Paget family appear as trustees. Later in 1863 Mr. Charles Paget, M.P., was the only surviving trustee. In 1817, Rev. William Parkinson became minister till 1826. An interval followed during which the pulpit was filled by supplies. James Martineau then a student at York was one of them. He was invited to become the Minister, but he had another session to run at College and declined. Rev. Thomas Crompton Holland settled and continued for thirty years retiring in 1857. For the next two years the Rev. C. C. Coe then assistant at Leicester to the Rev. C. Berry, conducted the services; after this the Rev. J. J. Bishop settled and during his ministry the Victoria Street Chapel was built at a cost of £1,450. It was opened, Dec. 14th, 1864, Dr. Thomas Sadler, of Hampstead, being the preacher. The congregation became more flourishing. The Chapel was registered for marriages, Sept. 24th, 1866. Mr. Bishop retired in 1870, and was succeeded by Rev. F. H. Jones, B.A. After Mr. Jones terminated his services, 1878, there were short ministries,—Rev. J. C. Lunn, F.R.A.S., 1878-79; Rev. E. P. Hall, 1880-83; Rev. J. P. Bland (three months) 1883-4; Rev. Edward Parry, B.A., 1884-5; Rev. Clement Pike, 1885-8; Rev. E. D. Priestley Evans, 1889-90; Rev. John Williams, 1890-91; Rev. H. E. Haycock, 1898-1900, during whose ministry there was marked increase of life and activity, and participation in town affairs; Rev. Peter Dean, 1901-03; and after an interval Rev. W. H. Burgess, B.A., became minister of Loughborough with Ilkeston Chapel jointly 1905-11; Rev. J. H. M. Nolan, M.A., Loughborough only, 1911-13; Rev. H. W. Stephenson, B.A., 1914-17; the present minister, Rev. Walter M. Long, 1918—.

Prominent among the families long connected with this congregation the names of Paget and White deserve special mention for their devotion, generosity and public spirit.

A branch of the "Freethinking Christians" established in Loughborough about 1824, disapproving of a paid ministry assembled in a chapel of its own and carried on its services until 1831, after

which it became merged in the Unitarian congregation bringing a considerable accession of strength.

The connection with the Mountsorrel congregation was given up during the ministry of the Rev. Thomas Crompton Holland, "lock, stock and barrel" to the New Connexion of General Baptists in 1842. At that time the Loughborough congregation was in a languishing condition, and probably the litigation of the Lady Hewley case influenced the decision.

The theology of the Loughborough congregation has followed the usual course of most of the English Presbyterian Protestant Dissenters. From Calvinism, through Arianism to Unitarianism. Very early on, its members were styled the "Rational Dissenters." The term "Presbyterian" came to have no other than a historical significance. The Loughborough congregation in its long history has struggled against many difficulties and has sometimes been reduced to a feeble condition and restored to healthy life and hopeful activity. It is now yoked together with Christ Church, Peas Hill Road, Nottingham, under the Ministry of the Rev. Walter M. Long, and has entered upon a new lease of life with signs and promise of a prosperous future.

REV. WALTER M. LONG was born in Bermondsey, London, and became Sunday School teacher at Blackfriars Mission and Stamford-street Unitarian Chapel, London, under the Rev. John C. Ballantyne; was student at the West Ham Technical Institute and at the Birbeck College; was a lay preacher at 18 years of age, and while engaged in an active business career he helped the Unitarian Church at Stepney, and became its lay minister in 1914. In 1916 he entered Manchester College, Oxford, and took two years' theological course under principal Rev. L. P. Jacks, continuing his ministry at Stepney at week-ends and during vacations. He has now settled as minister of the two churches at Victoria-street, Loughborough, and Christ Church, Peas Hill-road, Nottingham. Mr. Long has the reputation of being a very earnest and active worker, an ardent speaker and preacher, and a zealous Unitarian.

February.

By Rev. WILLIAM C. HALL, M.A.

I had no intention last month of writing a series of notes on the months of the year, but the editor has commanded me to follow on my little article on Janus with similar articles appropriate to each month. Upon him be all the responsibility.

The month of February takes its name from the Februa or Februalia, the festivals of purification at which the old Romans ceremonially cleansed themselves as a people. Their religion, like most other religions, representd that purification, prayer and sacrifice, particularly to be observed by the people as a community, were the three basal elements of devotion and the prime duties of man in his relation to the gods. With most peoples practical religion begins with ritual, the performance of specified rites whereby the people or person who believes in a personal deity may approach him. And there is in the old faiths the truth that remains permanently in religion, that to draw near to the holy God a man must first make himself holy. The advance is made from ceremonial purification, primarily of the body, to the cleansing of the spirit. We have travelled far beyond the idea that ceremonial as such has religious value, and we have done so because what Christianity brought to us has made not formal ritual but truly human and spiritual life the first requirement of God. "What doth the Lord require of thee, etc." "Pure religion (the word in the Greek Testament means "ritual") and undefiled before God and the Father is this; to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." Pure ritual is the pure, human life. And is not that the beginning of true religion?

There is something either ironical or appropriate —I am not sure which—in regarding February as the month of purification. It is usually the dirtiest month of the year, and it is the wettest, and ages ago won the nick-name of "February fill-dyke." However, we may regard its plentiful waters as symbolical of the cleansing of body and soul, with which religion by means of various customs, rites, and doctrines has always had to deal.

One God Only.

Our God is One, the Infin-ite;
No other can divide Him;
He fills all space, all depth and height;
There is no God beside Him.

Two Infinites there cannot be:
One must exclude all other;
Nor can there possibly be three
To equal one another.

One God created all things too,
All living things, all spirit;
The great things and the small things—true,
And so,—no other did it.

The Heavenly Father is this One;
His love it lasts for ever;
O worship Him, and Him alone,
In prayer and high endeavour. —H.B.S.

For the Children.

KEEP ON HOPIN'.

"Keep on lookin' for the bright, bright skies,
Keep on hopin' that the sun'll rise,
Keep on singin' when the whole world sighs,
And you'll get there in the morning."

MY DEAR LITTLE FRIENDS,—

There's courage and cheer for you! I've been singing those bonnie brave lines ever since I heard them, and that was weeks ago. I wish I could turn this letter into a gramaphone record so that you could hear the tune that goes with them. Better still I wish I could gather you all together to hear them sung by the organ voice of Madame Clara Butt. Some time ago, she sang them to a huge audience in a Yorkshire city, and a minister who was present said it was the greatest, most uplifting sermon he had ever listened to. That recalls Longfellow's lines at the end of "The Day is Done,"

"And lend to the rhyme of the poet
The beauty of thy voice.
And the night shall be filled with music,
And the cares that infest the day,
Shall fold their tents, like the Arabs,
And as silently steal away."

For many people—I don't mean boys and girls—life is like night darkened with cares. The skies are hidden in gloomy clouds and the sun has gone to the other side of the world, and the hours of darkness are fretted with their woeful sighing. Sometimes there are reasons for such pain and gloom. Sometimes sorrow, disappointment, failure, misfortune, come thick and fast upon a man and his life seems to be enveloped in clouds that shut out the light of day. There are, of course, wretched folk who are miserable because they deserve to be. Whining, complaining people, who always have a grievance, who cry before they are hurt, and nurse imaginary grudges against the world or their fellows. They never seem so happy as when they are most miserable. Which means the secret of their wretchedness is their selfish pride. If they thought a great deal less of themselves, and just a little more of others, the clouds would lift and they would have a place in the sun. It is not of these woe lovers, however, I want you to think now, but of those whose lives are darkened with real sorrow. They are to be pitied and cheered and helped. And you boys and girls can do all that if you are happy and full of hope. If you have songs on your lips and happier songs in your hearts, if the joy of living makes you fairy-footed, if your bright bonnie faces are always turned towards the dawn, and your merry eyes reflect the glory of the morning sun, you shall carry music and laughter, sunlight and flowers, courage and hope, to those who sit and sigh in the dark of hopelessness. What I mean is this. If you are just your own fresh, buoyant, cheery selves, without trying to do it, without even thinking about it, you shall be to many a weary, heavy-laden man and woman living songs of hope. Though 'songs without words' your lives will bid the despondent ones to "keep on lookin' for the bright, bright skies," nay, you shall change the gloom of their night into the gladness of morning.

Yours right heartily,

H. FISHER SHORT.

United Temperance Association, Essex Hall, Essex St., Strand, W.C

RECONSTRUCTION AND THE DRINK QUESTION.

NOTWITHSTANDING the disappointment as to the prospects of Temperance legislation, there is no need to be down-hearted or to rest from our labours. It is true that we may expect nothing from a Government backed by the Brewers, engineered by a great distiller of spirits, composed of "Johnny Walkers," etc., but we may continue to exercise an influence upon the public mind. The fact that practically the whole of our pre-war licensing arrangements have been overturned by our war emergency arrangements shows what the public will submit to if only we can show them, and prove to them, how necessary and urgent our reformation is. We are not misled by the effects of Government control during the past four years, we know that the re-action will follow, indeed it has already commenced, the powers of the Liquor Control Board will lapse, the first step towards relaxing the drink restrictions has been taken at Carlisle, where the Board had been conducting their experiment in drink nationalisation. Sunday closing ceases, and the ban on the sale of spirits during week-ends is removed. We may expect the like in other places where the restrictions were less stringent, and pre-war facilities for drinking will be encouraged. But we can do something to prevent the recurrence of former evils. Nothing can prevent us making good in our day the claim that Unitarians exercise an influence in public life in excess of their numbers. There is no religious

bar to our entry into any public body of control and administration. We have men upon the licensing Bench to see that the Brewer and Distiller are not given the advantage to the detriment of the public, we can have men and women upon Boards of Guardians, District and Parish Councils, County Councils, and even if we fail to put out own people into seats of power, we can influence greatly the public who elect and the candidates who get elected to these administrative bodies. R.N.

In the Essex Hall Year Book for 1919, there are the names of 350 Unitarian ministers and 369 Unitarian Churches, and 19 pulpits vacant.

The President of the Sunday School Association, Essex Hall, London, Mr. F. D. Bowles, has issued a very excellent New Year's Letter to "Our Sunday School Teachers," in which among other good things he says: "Let us endeavour to root the principles of our Faith deeply in the minds of our scholars."

Now ready, the Annual Volume "Unitarian Monthly," 1918, bound up with detailed Index, 1s. 3d. post free from the Editor.

MINISTERIAL CHANGES: Rev. W. S. Mc Lauchlan, M.A., of Sale, has accepted appointment to the Swinton Unitarian Church; Rev. J. A. Carrara Davies has been welcomed into his new ministry at Belper; Rev. H. D. Roberts, who is still in the army, has resigned his position as Minister at large for the Liverpool District Missionary Association; Rev. Dr. Stanley Mellor has been released from his Hope Street ministry, Liverpool, owing to breakdown in health through overstrain; Rev. C. W. Townsend, Baptist, of Newcastle-on-Tyne, has accepted appointment to the Longsight Free Christian (Unitarian) Church, and began duty on Jan. 19th; Rev. John Dale, aged 79, has resigned his ministry at Selby, Yorks; Rev. V. A. Demant, B.Sc., has resigned at Newbury; Rev. R. A. Dickson has resigned at Huddersfield; Mr. Frank G. Fincham, Pioneer preacher is appointed Missionary at Dingley Place, St. Luke's, London, in succession to Rev. F. Summers; Rev. Victor Moody, Southampton, has accepted appointment to the Newport Unitarian Church, S.W.

DEATHS: Mr. H. G. Boulton, Oct. 30, 48; Miss Elizabeth Boulton, his daughter, Nov. 8, 23; Mr. James Jelly, Nov. 4th, 50; Mr. Robert Andrews, 34—all of Chester. The Moss Side congregation, Manchester, has lost three members in the war: Sergt. P. Taylor Robinson, E. J. Bradford, R.N.D., and Pte. A. Ramage; Capt. J. C. Warren, M.C., of Nottingham, missing, March 21st, now reported killed; Pte. A. W. Smith, of Southchurch, Southend, Dec. 16th, from influenza, 18; Mr. Edwin Watkin, Halifax, 68; Mr. Wm. Carr Hebden, Halifax, 79; Sir Joseph Baxter Ellis, Newcastle-on-Tyne, Dec. 28th, 76; Miss Isabella Riddel, Belfast, Dec. 29th; Pte. Thos. Gent Smith, only son of Rev. A. Cobden Smith, died at Salonika of dysentery, Dec. 22nd, 20; the Hon. Mrs. Wm. Kenrick, Birmingham, Dec. 28th, 80; Mrs. Lloyd, widow of the late Rev. Rees Lewis Lloyd, of Belper, at Birmingham, Dec. 30, 90; Miss Cathrine P. Evans, Aberystwyth, Dec. 21st; Stockport Unitarian Church has lost by death, Gunner W. W. Wrigley, at Salonika, 34, Mr. Benjamin Riley, Dec. 6th, 74, and Mr. Wm. Onion, Dec. 7th, 73; Sarah Slater, Wakefield, Dec. 15th, 65; Mr. Alfred Bowring, Liverpool, Jan. 5th, 52; Rev. J. Crowther Hirst, Gateacre, Liverpool, Jan. 6th, 70; Mrs. Squier, widow of the late Rev. W. C. Squier, of Stand, at Lytham, Jan. 7th, 81; Mrs. F. T. Temple, of Chichester, at Upper Norwood, London, Jan. 5th; Mr. Herbert Vickers, of Stannington, of meningitis, in Egypt; Sgt. H. D. Fozard, Rochdale, of pneumonia; Pendleton Church lost by death, Messrs. Edward McLaren and Robert Allen (55); Lance-Cpl. Pirnie, and Mrs. Mawby, of Greet Meeting, Leicester; Flight-Sergt. Lawrence Calvert, of Dob Lane Chapel Failsworth, Manchester, died of pneumonia; Mr. Wm. Beardsley, Ilkeston, Dec. 28th, 84; Miss Leigh Smith, Torquay, Jan. 6th, 87; Mrs. S. P. Backshell, London, N.W., Jan. 10th, 82; Mrs. Edward Cobb, Reading, Jan. 14th, 94; Capt. Clement Martineau, of Solihul, Birmingham, in a German hospital, May 10th, 1918; Mr. Roland Mott, Charlton-Kings, Dec. 31st, 53, and Miss Winifrid Hope Mott, sister, Jan. 10th, 1919, 49; The Rt. Hon. Sir Andrew M. Porter, Bart., formerly Master of the Rolls, Ireland, died at Dublin, Jan. 9th, 81.

UNITARIAN HISTORICAL SOCIETY.

TRANSACTIONS.

Part 3, completing the first uolume. Now ready.

Contents:

"The Deeds of Essex Chapel," by a Lawyer.

"The Old Meeting House, Banbury," Amherst D. Tyssen, D.C.L.

"The Open Trust Myth," W. Whitaker, B.A.

"John Pounds of Portsmouth and his Workshop" The Editor.

Notes and Queries. Index.

Subscribers of 5s. per annum receive a copy for the year of their subscription.

Essex Hall, Essex Street, London, W.C.

THIS MAGAZINE

IS PRINTED AT THE

"Herald" Office, Ashton-under-Lyne,

WHERE A SPECIALITY IS MADE OF THIS CLASS OF WORK.

Printing of all descriptions. Neatest Work. Lowest Terms

BOOKS OF LIBERAL RELIGION.

Cr. 8vo., Cloth, 3/6 net, postage 5d.

THE ETHICS AND THEOLOGY OF THE OLD TESTAMENT. By Arthur W. Fox, M.A

The author's object is to awaken an interest in one of the most human and living collections of man's thought on the nature and being of God, and his relations to man and the world.

Cr. 8vo, Cloth, 1/6 net, postage 2d.

THE PLACE OF JUDAISM AMONG THE RELIGIONS OF THE WORLD. The Essex Hall Lecture for 1918. By Claude G. MONTIFIORE, M.A.

The lecture by Mr. Claude G. Montifiore evoked warm appreciation in the audience, and it is believed that a wider public will read with deep interest what he has to say on "The Place of Judaism Among the Religions of the World."

Fcap. 8vo., cloth, 1/6 net, postage 2d.

THE UNITARIAN FAITH IN UNITARIAN HYMNS. Compiled by W. Copeland Bowie.

At the end of this little book is a statement of Unitarian Beliefs, of which the beautiful hymns which form the collection are intended as expositions.

Cr. 8vo, Cloth, 2 vols., 8/- net, postage 6d.

THE WAY OF LIFE: NEW TESTAMENT STUDIES. By James Drummond, LL.D., Litt.D. Vol. I. The Parables of Jesus. Vol. II. The Lord's Prayer and the Teaching of Jesus.

"They are scholarly expositions, in the first place setting Christ's teaching in its original light, then modernising it, and finally applying it practically to the life of to-day.—"Scotsman."

Crown 8vo., price 2/6 each, net.

MODERN HANDBOOKS OF RELIGION.

"These handbooks deserve a large hearing."—"The Nation."

RELIGION AS AFFECTED BY MODERN SCIENCE AND PHILOSOPHY. By Stanley A. Mellor, Ph.D.

"Mr. Mellor's masterly discussion of these problems may be strongly recommended."—"Review of Theology and Philosophy."

RELIGION IN SOCIAL AND NATIONAL LIFE By H. D. Roberts.

"He writes with much freshness and earnestness."—"Liverpool Post."

THE NEW TESTAMENT IN THE LIGHT OF MODERN KNOWLEDGE. By Herbert McLachlan, M.A.

"Every topic is carefully and interestingly treated."—"Christian World."

COMMUNION OF MAN WITH GOD. By R. Nicol Cross, M.A.

"A bracing and broadening study of an inexhaustible subject."—"Christian Commonwealth."

JESUS AND CHRISTIANITY IN THE TWENTIETH CENTURY. By Alfred Hall, M.A., B.D.

"An able review of modern Christology."—"Times."

REVELATION OF GOD IN NATURE AND MAN. By Edgar Trackray, M.A., Ph.D.

"He lays stress throughout his work on divine immanence as suggesting the true sources of revelation."—"Glasgow Herald."

THE DIVINE ELEMENT IN ART AND LITERATURE. By W. L. Schroeder, M.A.

"He adds to a serious and devout mind a considerable knowledge of the music, the art, and the letters of present and past times."—"Times."

ETERNAL LIFE HERE ANR HEREAFTER. By S. H. Mellone, M.A.,D.Sc.

"An extraordinarily cheap book considering its size and the amount of hard thinking and good writing that it contains."—"Expository Times."

LINDSEY PRESS, 5, ESSEX STREET, STRAND, LONDON, W.C. 2.

THE UNITARIAN MONTHLY, FEBRUARY, 1919.

ALL COMMUNICATIONS FOR THE UNITARIAN MONTHLY TO Rev. H. BODELL SMITH, MOTTRAM, MANCHESTER.